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The Joy of Living

When I look upon the laughing face
Of children, or on a woman's gentle grace,
Or when I grasp a true friend by the hand
And feel a bond I partly understand;
When mountains thrill me, or when by the sea
The waves rehearse their mystery;
Or when I watch the moon with strange delight
Threading her pathway 'mid the stars at night;
Or when the one I love, with kisses pressed
And arms clasped closely to her breast,—
So strange, so deep, so wondrous, life appears,
I have no words, but only happy tears.
I cannot think it all shall end in naught;
That the abyss shall be the grave of thought;
That e'er oblivion's shoreless sea shall roll
O'er love, and wonder, and the lifeless soul,
But e'en though this the end, I cannot say
I'm sorry I have seen the light of day.
So wondrous seems this life I live to me,
That e'en the end, *Today I Have, And Now—*
Today I think, and hope! and so for this—
If this be all—for just this much of bliss
Bliss blended through with pain,—I bless the Power
That holds me up to gaze one wondrous hour.



VOL. 39 JANUARY, 1944 No. 5

TEMPLARY Albert B. Lowrie, P.G.C., K.T., Michigan, has made a contribution to Templary above ordinary in the presentation of a booklet "Building Templar Masonry."

It is a symposium, with interesting articles of merit by Craft leaders seeking to inculcate Templar ideals, and is a worthwhile testimonial to the high loyalty of the illustrious frater who has served Michigan Templary in the ranks up through to its titular head. Fifty years in service, Brother Lowrie is a veteran in knowledge and experience who has been devoted to Templar ideals.

INTEREST It is a flattering fact that in these war days more members of the Craft who are enlisted in the service of their country are showing a greater interest in those things pertaining to the fraternity. This is evidenced by an increasing demand for *THE CRAFTSMAN*—and presumably other Masonic journals—on their part, and on the part of their friends. Perhaps there is more time to read nowadays in lonely hours when off duty. Assuredly men's thoughts while away from home turn often to their loved ones and the everyday events of former life loom large. In these circumstances the friendly anteroom or lodge room must often find a welcome place in their thoughts and they want to know all they can about things Masonic back home.

You may do a lonely Mason a good turn by sending him some good Masonic literature to relieve the tedium of life in camp, and *THE CRAFTSMAN* may well serve as a friendly gesture.

GROWTH In serious days like the present it is inevitable that men give thought to the deeper meaning of life, hence there is a notable increase in applications for the degrees in Freemasonry.

By any standard the significance of Freemasonry to the man who gives the matter thought this ancient fraternity makes strong appeal. In times of stress and strain spiritual support and strength is sought, to salvage sound thought and lure the mind away from morbidity and a feeling of helplessness induced by the eternal query: "What is it all about?"

Faith is needed now more than ever. We cannot know all the meanings of life. The Great Architect in whom all Masons put their trust alone can devise and design the markings on the Trestleboard. Those who subscribe to the Craft doctrines and earnestly seek Masonic light find therein a great measure of comfort and solace.

The so-called profane who may not know what Masons know but who may be honestly curious, should be made aware of what Freemasonry consists and so far as expedient and consistent, encouraged to join the fraternity.

AFTER It is natural that men of Masonry who are looking ahead to the days after the war are wondering what shall become of those units in other countries which have been suppressed by the totalitarian powers.

Freemasonry in some of the European countries was quite strong, having had as members many of the sanest men on the continent, but men who, because of conservative principles, were out of sympathy with the wrecking policy of Nazism. They have suffered cruelly for this, yet while their property has been confiscated and they themselves foully persecuted, their spirit has not been broken; the spark of Freemasonry has not been utterly destroyed, and one day soon that spark shall be fanned into flame and the effulgent rays of Light from its Holy Altar will again spread throughout the land.

Underground now, perhaps, later in full flower Freemasonry will rise to confound its enemies, for assuredly "Truth crushed to earth shall rise again."

In the process of resurrection or resuscitation, those lands where the scourge of godlessness has been light, or absent, should lend cheerfully of their utmost to speed recovery. An united Freemasonry, conscious of its obligations and determined to carry on in its search for the Truth through Masonic light can count heavily in world affairs—at least in the essentials to decent living.

EDUCATION The editor of *THE MASONIC WORLD*, whose article is reprinted on another page of this issue, may have been in a particularly bilious mood when he set out to describe what he calls "the failure of Masonic education," but there is considerable merit to his criticism notwithstanding.

Seemingly the powers that be in Michigan, in which state the writer resides, have made the mistake common to other jurisdictions of obscuring rather than enlightening lay members of the Craft on the things of most concern to them. It is notable that most Masonic lecturers, men often picked not for their profundity but rather for their availability, have too often taken themselves too seriously, searching as they have—conscientiously if not religiously—through a mass of Masonic literature to be found in the sundry Masonic libraries throughout the jurisdiction, finding therein all too often a wealth of well nigh useless information which does not inform nor meet present-day requirements, but serves only to bore and befuddle the listener.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call HANcock 6690.

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Alfred Hampden Moorhouse, Editor and Publisher.

This is not to say that Freemasonry can be streamlined to suit changing moods and tastes. A fundamental concept is involved. The application of its principles may be made to suit changing conditions but the men charged with the enunciation of those principles should be thoroughly educated, inoculated with knowledge and schooled in their subject before presuming to teach it.

Freemasonry is far from a dry topic. It is as fresh as today's news, ever changing, as events change, yet constant always to a fixed purpose. The musty tomes

of yesteryear may record dubious legendry, but the live, pulsating heart of the Craft beats in tune with men's search for light, a search which can never end.

To the extent that our contemporary in Michigan condemns dull and dubious history we can go along with him, without, however, too strenuous an attempt to modernize what must in the final analysis be essentially the direction of men's thoughts on how best they may work and best agree in their daily living.

MASONS IN THE NEWS IN 1943

As Recorded by M.W. RAY V. DENSLOW

General George C. Marshall, Chief of Staff of the U.S. Army, made a Mason under unusual circumstances by the Grand Master of the Grand Lodge of the District of Columbia, will undoubtedly emerge as one of the outstanding military leaders of the World War. He was born in Uniontown, Pennsylvania, December 31, 1880; he was a student at the Virginia Military Institute from 1897-1901. In 1903 and from 1913-1916 he served in the Philippines. He was with the A.E.F. in 1917-1919, serving in the famed First Division as a member of the General Staff. In 1919 he became aide to General Pershing and served him in that capacity until 1924, when he went to China. He holds many military decorations of this and other countries. Above all, he is a gentleman, and Americans may well feel proud of his success.

Charles H. Johnson, distinguished New York Mason, continues to hold the position of Master of American Lodge of Research, it being his tenth year.

Costas Cotzias, former mayor of Athens and great friend of John Metaxas, Greek premier, is a Greek refugee now making his home in New York City.

Theodore Roosevelt, son of the former president, has been made a Brigadier General in the American Army; he was made a Mason July 7, 1922, in Matinecock, (N.Y.) Lodge No. 826.

Admiral Ernest J. King, Commander of the U. S. Fleet, was born in Lorain, Ohio, in 1878; he is a member of George C. Whiting Lodge of the District of Columbia, San Diego Chapter, R.A.M., and a Commandery of Knights Templar in Cleveland, Ohio.

Lt. General Henry H. Arnold, Chief of the Army Air Force, was born June 26, 1886, and graduated at West Point in 1907. He holds the Distinguished Flying Cross and many other decorations. He became attached to air units as early as 1916. He is a member of Union Lodge No. 7, Junction City, Kansas.

Donald M. Nelson, War Production Chief, was made a Mason in Garfield Lodge No. 686 in Chicago, Ill., August 8, 1913. He is said to have been a most apt candidate, learning the catechism in one night.

Brigadier General Clinton A. Pierce, one of the first to be wounded on Bataan, is a member of the Oriental

Lodge No. 158, Baltimore, Md. He was once a student at the University of Illinois.

Mayor Fiorello LaGuardia is a member of Garibaldi Lodge No. 542 in New York City.

William S. Knudsen, now a Lieutenant-General and production wizard, is a member of Palestine Lodge No. 367, Detroit, Michigan, and is thereby a fellow member of Henry Ford and Edgar Guest.

Harvey Wiley Corbett, distinguished American Architect, has been presented the Grand Lodge of New York's medal for Distinguished Achievement. The Bush Terminal, the George Washington Masonic Memorial, Rockefeller Center, and many other buildings are evidence of his ability.

Jan Masaryk was the guest of a Masonic group meeting in New York recently; he was a member of Jan Amos Kemensky Lodge No. 1 in Prague. Bro. **Karel Hudec**, consul-general, was also a guest. Czechoslovakian ritual was used.

Dr. Monroe McKenzie Mathis, of Fairview, Okla., is said to be the oldest Freemason in the world. He was born in Paris, Tenn., July 3, 1840, and received his degrees in Paris Lodge No. 108 in 1862. He later affiliated with Mountain Grove Lodge (Mo.) No. 158 and in 1913 moved to the lodge at Fairview. Missouri gave to the Masonic world Dr. Joseph S. Halstead, who, had he lived twenty days longer, would have carried off the world's record to date.

Governor Thos. E. Dewey, widely mentioned governor of New York, is a member of Kane Lodge No. 454, New York.

Branch Rickey, former St. Louisan, has been elected president and general manager of the Brooklyn Baseball Club. He is a member of Missouri's Tuscan Lodge No. 360 and fellow member of Ohio's present Grand Master, Governor Donnell.

Jan Sibelius, famous Finnish composer, is a member of Suomi Lodge No. 1 at Helsinki, Finland; he was born Dec. 8, 1865.

General James Wilkinson, Revolutionary War officer and territorial governor of Missouri, is stated to have been a member of "Bristol Lodge No. 25," having been

made a Mason Dec. 5, 1780. We are anxious to know where this lodge was stationed.

Charles E. Wilson, head of the War Production Board and former president of General Electric, is a member of Mariners Lodge No. 67 (N.Y.) and a life member.

Paul Lockwood, secretary to Gov. Thos. E. Dewey, of New York, is a Mason, member of Bedford Lodge No. 574.

Among the newly elected governors last fall are the following Freemasons: *Earl Warren* (Calif.); *Earl Snell* (Oregon); *John Moses* (North Dakota); *Walter W. Bacon* (Penn.). All are Grand Masters or Past Masters.

Lt. General Mark W. Clark, of the African campaign, at forty-six is one of the army's youngest "high-up" officers. He is a member of Mystic Tie Lodge No. 398, Indianapolis, Ind.

Henry Morgenthau, Secretary of the Treasury, is a member of Poughkeepsie (N.Y.) Lodge No. 984, raised April 3, 1922.

General Robert L. Eichelberger, former Missourian and now commanding American forces in New Guinea, is a member of the Craft.

Frederic Watson, who arranged the music for George Cohan's "Over There," is a member of Charter Oak (N.Y.) Lodge No. 249.

The press announces the death of *Bishop James E. Freeman*, for many years dean of the National Cathedral in Washington, D.C., and a most ardent Freemason.

Wiley Blount Rutledge, Jr., recently appointed Supreme Court Judge, is a member of Boulder (Colo.) Lodge No. 45, raised Oct. 19, 1921. He has four other Masonic associates: Judges *Black*, *Douglas*, *Jackson* and *Reed*.

Captain Morton J. O'Brien, of the U. S. Marine Corps, reports that a Masonic Square Club was formed by members in the Marine Corps while in Samoa and that while on Guadalcanal he received his Masonic magazines.

A large Masonic gathering honored former U. S. Senator, *William S. Calder*, of New York. He is a member and senior past master of Greenwood (N.Y.) Lodge No. 569. Congratulatory letters were read from former President Hoover, Gov. Thomas E. Dewey and others, while Mayor LaGuardia, Grand Master Turner, and many others were there to witness his receipt of a fifty-year medal.

And now we learn that *Major General Patrick J. Hurley*, Secretary of War in the Hoover cabinet, was made a Mason in Olive Branch (Va.) Lodge No. 114, Leesburg, Va., July 11, 1941.

Captain Frank Coops reports the establishment of a Masonic Club only a short distance from Jap-held Kiska, February 16, 1943.

Irving Bacheller, author of "Eben Holden" and one of the country's distinguished novelists, addressed a letter to the Master of his lodge (Kane No. 454 N.Y.) referring to his having been made a Mason Dec. 5, 1899; he is now eighty-four years of age and a resident of Winter

Peak, Fla. He said, "I never felt so highly honored as when I got a medal for Distinguished Achievement some years ago from the Grand Lodge (N.Y.)."

Lt. General John A. LaJeune died in Baltimore, Md., Nov. 21, 1942. He was made a Mason in Overseas Lodge at Coblenz, Germany, following the American occupation of that city. After his return to America, a lodge was organized at Quantico, Va., which bears his name. He was a brilliant officer and commanded the 2nd Division of the American Expeditionary Forces. He was born in Pointe Coupe Parish, Louisiana, Jan. 10, 1867. He received the degrees May 3, May 7, May 17, 1919.

Senator Homer Ferguson, of Michigan, newly elected senator from that state, is a member of lodge, chapter, council, and commandery. He is a member of Rule Lodge No. 159 of Ann Arbor. He has made quite a reputation for his work as prosecutor in Wayne County, which includes the city of Detroit.

Life magazine, Feb. 15, 1943, contained a photograph of *Edward Bates*, member of Lincoln's cabinet and a past Grand Master of Missouri; it carried the caption: "Edward Bates, Attorney General and father of seventeen children, wrote in a diary that Lincoln lacked 'nerve' to be drastic." It might also be remarked that Edward himself lacked some "nerve" during the anti-Masonic period of 1830!

President McKissick of the University of South Carolina, speaking at a religious service conducted by the Grand Lodge of that state, said:

Nothing else that the members of our brotherhood have lately taken out of the lodge halls and carried to their communities has done greater, more lasting service to these communities, our state, our country, and our God, than their aid to public education in decreasing illiteracy, by increasing attendance in the public schools, and in providing clothing, books, and the necessities for pupils whose parents were too poor to provide these themselves.

General Walter Kruger, commanding the Third U.S. Army, is a Mason. He has served in three wars: Spanish-American and World Wars I and II.

The Revere Copper and Brass Co. founded by *Paul Revere*, recently received the Navy "E" award. Revere was Grand Master of Massachusetts in 1794-97.

Brig. General James H. Doolittle, a Freemason, received his Congressional Medal of Honor in the presence of at least two other distinguished Masons, *President Roosevelt* and *Gen. H. H. Arnold*.

Joseph E. Morcombe, Masonic writer, died Oct. 21, 1942, at the age of eighty-three.

Joseph Bentonelli, grand opera singer, is a Freemason.

Bishop Adna Wright Leonard, killed in an airplane accident in Iceland, was a member of Bethlehem Lodge No. 453, San Francisco, Calif.

Viscount Galway, sixty-one, Governor General of New Zealand from 1935 to 1941, died March 28, 1943, in England. He was an active Mason and held high official position in the Grand Lodge.

John C. F. Tower, Secretary General of the A.A.S.R. in England, died September 5, 1942.

Dr. Frederick Brown Harris, pastor of the Foundry Methodist Church in Washington, D.C., and member of Pentalpha Lodge No. 23 of that jurisdiction, has succeeded the late Brother ZeBarney Philips as Chaplain of the U. S. Senate.

Hon. Chase A. Clark, governor of Idaho, recently addressed the Grand Lodge on the subject "The Faithful Mason." He was also present at the dedication of the new Masonic Temple in Kamiah. *Gov. Dwight H. Green*, of Illinois, is the Grand Orator of the Grand Lodge. He made a Masonic address at the Grand Lodge meeting in October, 1942, in which he made the following questionable statement: "Hundreds of years before Columbus came to these shores, the Masonic lodges had become real melting pots of the world. . . . Almost six hundred years after the first Masons became Freemasons, America was discovered." *Bro. Walter Myers*, Fourth Assistant Postmaster General, delivered the address at the laying of the cornerstone of a new post office building at Marion, Ind. *Former Gov. George H. Hodges*, of Kansas, received a fifty-year button at his home in Olathe on September 10, 1942. *Gov. Sam C. Ford*, of Montana, gave the address of welcome at the opening of the Grand Lodge in Helena in August, 1942. *John C. Wemple*, Senior Past Grand Master of Masons in the United States, having been elected in Nebraska in 1884, is reported as deceased. *Henry H. Wilson*, also Past Grand Master of Nebraska, died June 28, 1941. To him had been accorded the privilege of conferring the degrees of Freemasonry upon *Gen. John J. Pershing*, and on January 5, 1939, he presented a fifty-year button to this distinguished brother. Another outstanding Nebraska Freemason is *Francis E. White*, Grand Secretary Emeritus, who was made as Master Mason May 10, 1869; he was born January 20, 1848, and is the Senior Past Grand High Priest of the Grand Chapter Royal Arch Masons and Senior Past Grand Commander in the United States. *Louis B. Hanna*, charter member and first Grand Tiler of the Grand Lodge of North Dakota, former governor and honorary Past Grand Master, was received in Grand Lodge. He has been a Freemason fifty-seven years.

Mayor Fiorello H. LaGuardia, of New York City, represents Arizona near the Grand Lodge of New York. He was present at Grand Lodge in May, 1942, and addressed the Grand Lodge, stating:

"I am sure you have all noticed that in all the autocratic states and all the dictator states the Order has been oppressed and suppressed, because Masons cannot and will not endure the hardship of oppression, because we have taken an obligation of a clean, decent and just life. That is the reason why Masons are exiled in dictator countries; that is the reason why our country is at war; and that is the reason why we must win."

The Grand Lodge of New York medal for distinguished achievement has been awarded to *Harvey Wiley Corbett*, a member of Sagamore Lodge No. 371. He is

the architect of the George Washington Masonic National Memorial at Alexandria. *Bro. Floyd F. Green*, mayor of Columbus, Ohio, welcomed the Grand Lodge to that city. Another guest was *James M. Davidson*, who has passed his ninety-sixth birthday and has been a member for more than seventy-four years. American Union Lodge of Ohio, located at Marietta, has had three distinguished members: *Gen. Rufus Putnam*, first Grand Master of Ohio; *Lewis Cass*, first Grand Master of the Grand Lodge of Michigan; and the present Grand Master, *Harry C. Schramm*. A seventy-nine-year button, specially made, was presented by the Grand Lodge of Oklahoma to *Bro. M. M. Mathis*, a member of Fairview Lodge No. 377. *Wilson O. Bruton*, Grand Master of Oklahoma in 1904-05, died February 21, 1941; his mother was the oldest daughter of the last head chief of the Cherokees, and his father served as a surgeon on the staff of a Cherokee chief in the Confederate Army. *Wm. S. Snyder*, Past Grand Master of Pennsylvania, who presided during the bicentennial of Freemasonry in 1931, died March 4, 1942. He was a national authority on the subject of corporate taxation. *James Willison Smith*, Past Grand Master of Pennsylvania and a director in many national corporations, died March 12, 1942; during the World War, he became Manager of the Transportation Division of the Freemasonry Fleet Corporation. One of the visitors at the Grand Lodge of Wyoming was *Gov. Nels H. Smith*, a member of a Wyoming lodge.

THE AFRICAN WAR ZONE

Masonic publications have given scant attention to Masonic conditions in Northwest Africa, a country brought very much into the news during the past year, when General Eisenhower and the American troops occupied that territory; and there are three countries involved—Morocco (including Spanish-Morocco), Algeria and Tunisia. There are thirty-eight Masonic lodges in this immediate territory—or were until the Vichy government ordered the lodges out of existence, for the Vichy government is very much anti-Masonic, and, immediately after Marshal Petain took over, all Freemasons holding public office were forced to resign. Under the direction of Hitler many discriminatory laws were imposed against the Jews and Freemasons.

Drew Middleton, writing from Allied Headquarters in North Africa, Jan. 29, 1943, tells his readers:

Political persecution extends through the French armed forces, now allied with armies fighting for the Four Freedom. This correspondent saw a document signed by Vice-Admiral Ronach, an aide of Admiral Micheliers (a member of the German-French armistice commission), which ordered all officers who are Freemasons put at the disposal of special tribunals. This order was dated January 8, two months after the Allied landing.

General Nogues and his associates seem to have been responsible for this action, aided and abetted by his superiors in the Vichy government.

One of the first acts of General Henri Giraud upon assuming charge was to issue from his headquarters at Algiers, on March 17, 1943, decrees formally lifting

the Vichy restrictions against the Jews and the Freemasons. That section relating to the Freemasons reads:

"Holders of elective offices, civil servants or agents relieved of their office or of their employment by reason of membership in secret associations shall be re-instated or reintegrated in accordance with conditions to be determined by governors-general and presidents-general in accordance with legislative status applicable to each territory."

C. L. Sulzberger, news correspondent, writing from Algiers on April 1, 1943, told of a tour of North Africa and conversations with American, British and French military officials. He found that German anti-Semitism was strongly inoculated in the French population, that hatred for non-Moslems was being preached, and that the Vichy veterans' legion, which had been definitely lined up with the anti-Allied, anti-Freemasons, and pro-Axis forces, still maintained considerable influence, although not so much as formerly.

It is hardly probable that American Masonic jurisdictions will feel very much concerned as to the conditions of their brethren in North Africa, and yet it occurs to us that here is a place where American Freemasonry could be of some service to brethren of another race and another religion. It is true that most of these lodges work under the Grand Orient of France, five under the Grand Lodge of France, two under the Grand Orient of Spain, but the Grand Orient of Spain was long ago dissolved, and the Grand Orient of France and the Grand Lodge of France have been dissolved by governmental edict. Undoubtedly, *something* could be done to restore Freemasonry and probably bring it under legitimate leadership.

A map of that section shows that Masonry extends from Casablanca on the west coast to Bizerte, Tunis, Sousse and Sfax on the Tunisian coast. There are three lodges in Spanish Morocco at Tangier; Algiers has four lodges; Tunis has three. To aid those of our Masonic friends who have an interest in a study of Northwest African lodges, we give a list as last reported to us, together with the Grand Lodges under which they work:

Algeria (Grand Orient of France): Ain Temouchant; Algier (2); Batna; Blida; Bone; Boufarik, Bougie; Constantine (2); Guelma; Mascara Medea; Miliana; Mostaganem; Oran.

Morocco (Grand Orient of France): Casablanca; Tangier.

Tunis (Grand Orient of France): Philippeville; Relezaïne; Setif; Sidi Bel Abbes; Souk Ahras; Tlemcen; Tizi Ongon; Bizerte; Sfax; Sousse Tunis (2).

Algeria (Grand Lodge of France): Algiers (2); Biskra; Oran; Orleansville.

Morocco (Grand Lodge of Spain): Tangier (2).

Tunis (Grand Lodge of France): Tunis.

At one time there is said to have been a *Grand Orient of Tunis* which governed many lodges in the Tunisian area. The United Grand Lodge of England, in 1877, issued a warrant to the *Lodge of Ancient Carthage No. 1717*, and in three years it had added 135 members, consisting of 75 Catholics, 35 Jews, 18 Protestants,

5 Moslems and 2 Greek Orthodox, a living example of tolerance as exemplified in Freemasonry.

There was also an English Royal Arch Chapter with 49 members.

HUMOR

An Australian officer writing to friends in Victoria, Australia, gives a word picture of the Italians with whom they came into combat while running them out of Africa. We quote from his letter.

It was proved in the Abyssinian War of 1936 that the Italian was ruthless, as he attacked with gas and flame throwers carried by air, inflicting awful burns and leaving ignorant natives lingering in agony and coughing gas from their lungs. Of course, the "Eyties" (Italians) say they were exacting vengeance for their defeat at Adowa in 1896 when the "Abos" made such a pretty mess of them that someone was prompted to write a bit of poetry, a portion of which I can remember. This is the bit, and I know the other part was clever:

The hordes of Haille Selassie returned to hearth and home,

With knickknacks for the mantelpiece imported straight from Rome,

While the Pope is inundated with requests to join the choir

From men whose normal voices are now an octave higher.

I would not for all the world want to be an "Eytie" captured by an Abyssinian, as there will not be enough British there to stop a wholesale maiming.

It is not within our prerogatives to expose the ritual of another organization, but a friend of ours offers us this fine specimen from the ritual (?) of another society:

Q: Where is the worthy matron's husband's station and explain his badge of office?

A: His station is wherever there is manual labor to perform; and his duties are to perform the will and pleasure of almost everybody from the second assistant janitor to the worthy patron; to act as doorkeeper, furniture mover, chief electrician, and information bureau. He must arbitrate all disputes between the worthy patron and all other officers and perform any and all duties which he may find unattended to.

His badge is the yoke within the triangle, an emblem of bondage and submission, and should remind him that, like an ox, he should labor patiently and uncomplainingly, looking forward to the reward which will be the contemplation of a virtuous and well-spent year.

Our apologies to the Grand Lodge of Arkansas; last year in referring to their work, we mentioned the "lounge-room" which they were opening for soldiers; the stenographer's notes made it appear "lunch-room" and made it appear as if the Grand Lodge were entering the restaurant business. However, soldiers are usually interested in *both lounges and lunches*.

In the metropolitan press this recently appeared: You don't have to be old to remember:

Real fresh eggs at 8 cents a dozen.

And country-churned butter at 12 cents a pound (and don't you dare bring home any of that creamery stuff).

The sack of candy given you when pa paid the monthly grocery bill.

And marching in the torchlight parade when Byran ran against McKinley.

And the political cigar that made pa sick and mother disgusted.

The mysterious room above the fire station where the Masons held their meetings.

And the time when the Masons came down those iron stairs wearing little white aprons to march off to the cemetery to bury the town's banker.

And next day you and the other kids tucked handkerchiefs into the tops of your pants and marched off to bury the pup dog.

And all those other happy days.

From the Kansas City *Star* of February, 1942, this: Titles: In Masonic circles the title is Right Worshipful Brother Harrison M. Minnich, district deputy

THE ANTIQUITY OF OUR MASONIC LEGENDS

By RODERICK H. BAXTER, P.A.G.D.C. (Eng.)

P.M., Quatuor Coronati Lodge, No. 2076, London

SYNOPSIS

The Prestonian Lectureship—William Preston, 1742-1818—Masonic Legends—The Number of Degrees—The Ancient Mysteries—Builders' Rites and Ceremonies—The Origin of our Third Degree Legend—The Old Charges—The Old Charges and the Ritual—The Biblical and Masonic Accounts of the Building of King Solomon's Temple—Amon Identified—The Master's part—Masonic Proper Names—"The Freemason Examined"—The Haughfoot Record—The Chetwode Crawley MS.—The Trinity College, Dublin, MS.—Recapitulation—Cautionary.

WILLIAM PRESTON, 1742-1818

Before proceeding with my subject it is perhaps only fair that I should say a few words about William Preston and the Lectureship he founded. It is far from my intention to give you any lengthy biographical account of the man and his work. That has already been well done by others. I only wish to say sufficient to explain my appearance amongst you this evening as the Prestonian Lecturer for the current year.

William Preston, one of the outstanding personalities of the eighteenth century, was born at Edinburgh on the 28th July, 1742. He was the son of a Writer to his Majesty's Signet (one of the two classes of solicitors in Edinburgh, the other being solicitors before the Supreme Courts, generally abbreviated to W. S. and S. S. C.).

He received a good education, as was to be expected of one in his condition, and was bound apprentice to

grand master, District 16, of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Kansas. This honor came to Mr. Minnich at the 1942 session of the Grand Lodge recently held in Topeka.

From the same newspaper comes the account of the death of a Kansas City, Kansas, resident. The secondary headline reads:

Railroad man was a member of Masonic Babies.

The "Babies" proved to be the following Masonic bodies: Shrine, lodge, etc.

In a popular column headed "My Day" the writer evidently intended to refer to a conference with members of the Knights Templar concerning their Sunrise Service at Arlington National Cemetery, but here is what she actually said:

After my talk, I met a committee which is already organizing a sunrise service for Easter Sunday—a service which will take place at 6:17 a. m. The *Knights of Pythias* have a morning service in the Arlington Memorial amphitheater, which I always try to attend, so this would simply mean starting earlier.

a printer. Before completing his indentures he became Secretary to the well-known scholar, Thomas Ruddiman, but on the death of his patron he returned to the printing office.

He seems to have been initiated in an Antient Lodge, which through various circumstances later procured a Warrant from the Moderns, of which latter body he became the literary protagonist, just as Laurence Dermott did for the other party.

He was for a time Deputy Grand Secretary, and was the author of the "Appendix to the Book of Constitutions," published in 1776 (which is now somewhat rare), but his best known Masonic literary work was, of course his Illustrations of Masonry, first published in 1772, many editions of which subsequently appeared both during the author's lifetime and after his death. It retains, even to this day, some measure of popularity.

I need not detain you with any account of the causes which led to Preston's expulsion from Grand Lodge, his flirtation with the Masonic Authorities at York, his formation of the Grand Lodge of England South of the River Trent (which had a short and inglorious existence of only about ten years), and his subsequent reinstatement. Suffice it to say he had joined the famous Lodge of Antiquity and ruled as its Master on many occasions.

Soon after his admission to the Craft, Preston's attention seems to have been attracted to the Lectures, and he made many reforms and improvements in them. In 1772, he delivered an oration on the subject in a Lodge, meeting at the Crown and Anchor Tavern in

the Strand. This oration may still be found in his printed works. He later seems to have completed a new series of lectures which he delivered at the Mitre, in Fleet Street, and it is presumed these are the Lectures he used during his Mastership of the Lodge of Antiquity.

At his death, which occurred on the 1st April, 1818, he bequeathed £500 to the Royal Freemasons Charity, £300 invested in Consols, the income from which was to be devoted to the payment of a Brother who would annually deliver a lecture on the First, Second or Third Degrees of the Order of Freemasonry, according to the system practised in the Lodge of Antiquity during Preston's Mastership.

Such well-known Brethren as Stephen Jones, Laurence Thompson and Henry G. Warren held the office, but it seems to have fallen into desuetude after 1862.

The possibility is that interest waned in a set lecture which dealt with an out-of-date or pre-Union system, more especially as it could be consulted, in a thinly veiled cypher form, at Freemason's Hall, where a copy, presumably in the handwriting of Bro. Stephen Jones, is available for students.

The Lectureship was revived in 1924 on a new basis, with Bro. Capt. C. W. Firebrace as the first nominee of the Trustees of the Fund on the recommendation of the Board of General Purposes, then Bro. Lionel Vihbert held the appointment for two years, to be succeeded in turn by Bros. Gordon Hills and Dr. John Stokes.

I hope I may be forgiven for the suggestion that the B.G.P. has this year exercised a nice discretion in recommending a Scotsman for appointment to the Lectureship founded by an illustrious countryman.

THE NUMBER OF DEGREES

To begin with, let me say that even at the present day there are Masonic students who believe that in pre-Grand Lodge days there was only one ceremony of admission into the Craft, and that an exceedingly simple one, consisting of little more than the reading of the Old Charges, or portions of them, and the communication of a grip and word. (For the time being I am not concerned with the date of the creation of Grand Lodge, which is generally assumed on the authority of the Rev. James Anderson—the author of the first two editions of the "Book of Constitutions"—to have taken place in 1717, but which need not have been the beginning of regularly organised Freemasonry. Anderson, although I do not doubt his sincerity and honesty, was never very reliable, and in fairness to him it must be remembered that he describes the events of 1717, as a *revival*).

And whilst, for my own part, I am prepared to admit that degrees as we now practise them are outgrowths of modern Freemasonry, I am, nevertheless, firmly convinced that the legends and matter around which these degrees have been built up are, at least, medieval in their origin. The probability—amounting almost to a certainty—is that there were at least two degrees.

There may, indeed, even in the Middle Ages, have

been two distinct classes of Masons—operative and speculative, or perhaps workmen and designers—who had different forms of reception, and that our own ceremonies are an amalgamation of both systems.

THE ANCIENT MYSTERIES

The attempts which have been made to trace the descent of our own order from the ancient mysteries of Greece and Egypt (which in turn were revived from mysteries in still older and now forgotten nations), in my opinion, entirely fail, for whilst there may be a general similarity in the run of the narrative, that can hardly, in any way, prove a connection.

BUILDERS' RITES AND CEREMONIES

Even since the earliest period of which we have any record, builders (possibly in common with other classes of the community) practised rites and ceremonies, any many of these are not without significance to present-day Freemasonry.

Human sacrifice at the laying of foundations, which was the earliest form of giving a building a soul or spirit so that it might survive through the ages, gradually changed to more humane methods. Thus, animals became substitutes for human beings, as in turn did eggs, which contain the germ of life, and effigies, which resembled the human body. Other substitutes were used from time to time until now, in our own days, we are content to use the current coin of the realm, which always bears on the obverse the representation of the reigning monarch.

We have thus in our foundation stone ceremony a real example of old customs dying hard. The popular idea that current coins are placed under the stone so that when the building comes to be demolished a record may be found of the date of its erection is quite erroneous. The last idea of the old builders was that their structures should ever perish. As already pointed out, the depositing of coins bearing the effigy of a living person, under the foundation stone, is simply a development of the early idea of animism or giving the building a soul by immolating a human being.

And at the completion of an edifice certain rites seem to have been observed to propitiate the gods, consisting of a food offering. We see traces of the survival of this custom in many places, but particularly in gothic structures in the form of hip-knobs, and finials, which are really representations of bunches of flowers, fruit and corn, carved in wood and stone.

In these more enlightened days we are content with a ceremonial opening, but have not entirely forgotten the food offering, for there is generally a certain amount of feasting and revelry associated with the event, so that here again we have preserved an old custom.

Students of this subject cannot do better than consult a pamphlet containing a couple of lectures on *Builders' Rites and Ceremonies*,* delivered by the late Bro. George William Speth before the members of the Church Institute, Margate, in 1893, for whilst these were obviously not addressed to Freemasons, they were,

by the very nature of the matter embodied in them, of considerable interest to Masonic students.

I quite appreciate the difficulty of procuring copies of works which are out of print, but Masonic libraries exist for the purpose of instructing Brethren, and really deserve to be supported much better than they are.

The point, however, that I am endeavoring to make is that, in connection with early buildings, there was a death which ultimately led to a rejoicing.

THE ORIGIN OF OUR THIRD DEGREE LEGEND

But, to return to my subject. All these mysteries, myths, legends and rites, hardly, in my opinion, concern us in our quest for the origin of our principal Masonic legend.

It is generally acknowledged now that the present-day Speculative Freemasons are the legitimate descendants of the medieval Operative Craftsmen who built our gothic cathedrals, churches, castles and keeps, and the theory which I want to lay before you is that these old Masons, being so closely in touch with all the rites of the church, simply applied the gospel narrative to their trade in a symbolical way, just as they moralised on their working tools and implements.

This theory (so far as it concerns the antiquity of our Third Degree Legend) it now becomes my duty to develop to the best of my ability, and, although such a task must, of necessity, be a difficult one, owing to the paucity,—and, perhaps still more to the ambiguity and cryptic character—of written records, I hope, I may be able to satisfy you that my hypothesis is not without some justification.

THE OLD CHARGES

In an enquiry of this kind it is not possible to leave out of consideration the importance of our Old Charges, a wonderful series of documents ranging in date of transcription (though obviously not of origin) from the end of the fourteenth to well into the eighteenth centuries, which we may claim as our title-deeds of inheritance proving our descent from our operative ancestors. And whilst these MSS., if taken at their actual face value, are not very illuminating so far as my theory is concerned, they, nevertheless, if studied with a certain amount of imagination, supply some points which will help in my argument.

The Introductory (Trinitarian) Prayer, the Charges for Masters, Fellows and Apprentices and the Additional Orders and Regulations, which really, for the most part, comprise moral teachings, trade rules and matters of organisation, may be left out of account, and it is only the Legend of the Craft, or the Story of the Guild, with which we have to deal. Truly, this is such a mix-up of false history and chronology that, at first sight, it might be deemed unworthy of treatment. But when viewed in the light of our present quest some rays may be found to dispel our darkness.

* Reprinted by the Quatuor Coronati Lodge.

THE OLD CHARGES AND THE RITUAL

I have already shown, in a paper on the "Old Charges and the Ritual," read before the Quatuor Coronati Lodge, in 1918, that the beginning of the legendary history, wherein the antiquity and dignity of the science of Masonry are extolled, forms a very good prototype for our present-day Charge delivered to a newly-made Brother. And, further, that the general run of the story concerns itself with two pillars, the building of King Solomon's Temple at Jerusalem, the loss of certain secrets by a calamity, and their subsequent recovery.

In minor details we have:—

- (1) the prominence given to the seven Liberal Arts and Sciences;
- (2) Lamech, with his two wives, Adah and Zillah, and their children,—Jabel, Jubal, Tubal-Cain and Naamah;
- (3) the writing of the sciences on the two pillars;
- (4) the swearing of a great oath;
- (5) the method of its administration by superimposing the right hand on the Bible, and afterwards kissing the Book; and
- (6) the use of several words and signs.

Our present-day customs arising out of these old legends comprise:—

- (1) the injunction to make a daily advancement in Masonic Knowledge, and, without neglecting the ordinary duties of our station, to study such of the Liberal Arts and Sciences as may lie within the compass of our attainments;
- (2) the importance of certain names or words;
- (3) the suggestion that a certain other pair of pillars served as archives for Masonry;
- (4) the administration of the obligation;
- (5) the method of taking it and rendering it binding; and
- (6) the communication of the secret modes of recognition.

THE BIBLICAL AND MASONIC ACCOUNTS OF THE BUILDING OF KING SOLOMON'S TEMPLE

But, above all, I must call your attention to the peculiar—and, it seems to me, significant—discrepancy between the Masonic and Biblical accounts of the association of Solomon, Hiram of Tyre, and the Tyrian craftsmen who were responsible for the building of the Temple of Jerusalem. We read in

1 Kings, vii., 13, 14.

13. And King Solomon sent and fetched Hiram out of Tyre.

14. Hiram was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work.

And again in

2 Chronicles II., 11-14.

11. Then Hiram the King of Tyre answered in

writing, which he sent Solomon. Because the Lord hath loved his people, he hath made thee king over them.

12. Hiram said moreover, blessed be the name of the Lord God of Israel, that hath made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the Lord, and an house for his kingdom.

13. And now I have sent a cunning man, endued with understanding, of Hiram my father's.

14. The son of a woman of these daughters of Dan, and his father was the man of Tyre, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my Lord David thy father.

There is no hint in either of these places of the master-craftsman being the son of King Hiram. How much different is the case in our Old Charges!

The Regius MS. (A) of 1390, circa, does not mention the incident at all, but, taking the next oldest three in order of transcription (although as I have already pointed out that does not necessarily imply priority of origin) we find:—

Cooke, MS. (B. 1) 1425—50, circa.

And the Kyng is sone of Tyry was his master mason. (That is to say, of course, King Solomon's master mason).

Grand Lodge, No. 1 MS. (Da.1), 1583.

And further more there was a Kyng of another reigne that men called Iram and he loved well King Salomon and he gave him tymber to his worke and had a sonne that height anyone and he was mr of geometry and was chiefe maistr of all his masons.

Lansdowne MS. (D.d.2.), 1600, circa.

And then there was a king of another reigion which men called IRAM and he loved well KING SOLLOMON and gave him Timber to his work and he had a Sonne that was called a Man that was Master of Geometry and that was chiefe Master of all his Masonrie.

It would be wearisome to quote from all the MSS., but I hope I may be forgiven if I did another, as the actual document happens to be one of my own prized possessions:

Langdale MS. (D.b.40), 1670-80, circa.

& furthermore ther was A King of another region yt was cald Hyram he loued well King Salomon and gave him timber to his worke and had a son yt was cald . . . and he was Mar of Geometrie and he was chiefe Mar of his Masons and was Mar of all his graving and carving and of all other Maner of Masonrie yt belonged to the Temple.

Now, although it must be admitted that the name of the Master-craftsman varies in the different documents—even being corrupted to Aplco in the Stanley and Carson versions—it seems to me that taking the

story generally, we have the important points that whatever the real name may have been, he is consistently described as being the son of Hiram (which in itself means, according to the Genevan version of the Scriptures, *the height of life*), and that he was Solomon's Master-mason.

Bro. J. E. S. Tuckett, in a paper entitled "The Old Charges and the Chief Master Mason," published in *A.Q.C.*, XXXVIII., shews that generally there are two forms of the name, which he designates as the M. and N. forms respectively (let us say Aymon and Aynon), and that the M. form is, undoubtedly, the older.

An ingenious suggestion is made in the course of this paper that the name Aymon—or its variants—was a corruption of the Hebrew word for the general superintendent of building operations.

Bro. the Rev. Herbert Poole, the present Master of the Quatuor Coronati Lodge, and the greatest living authority on the Old Charges, in a criticism of Bro. by a study of the MSS. as classified in groups, so that we may accept the point as settled.

AMON IDENTIFIED

Bro. J. E. S. Tuckett, in the paper already mentioned, gives instances of the use of the word Amon in the Hebrew Bible, and quotes examples of translations in the authorised and revised versions, such as a master-workman and cunning workman. And Bro. the Rev. W. W. Covey-Crump, in some valuable comments on Bro. Tuckett's paper gives examples of the name Amon. These references prompted me to look up the "Table of Proper Names" in the Genevan Bible, where I found:

Amon, faithful, true, &c., as Amon.

Amnon, faithful or true, or an artificer, or nourisher, or schoolmaster.

Ayon, a-mon (1) a master workman. (2) a god, the secret one.

Amnon, am-non, faithful.

Now in connection with Amon, King of Judah, we read in II. Kings, xxi, 23, and II. Chronicles, xxxiii, 24, that *his servants conspired against him and slew him in his own house*. And further, in II. Kings, xxi., 26, *he was buried in his sepulchre in the garden of Uzza*.

Amnon was the firstborn son of David (II. Samuel, iii., 2). The meaning of his name was singularly inappropriate, for the story of his dealings with his sister, Tamar, is far from being a nice one. Retribution overtook him at the hands of his brother, Absalom, who "commanded his servants, saying, Mark ye now when Amnon's heart is merry with mine, and when I say unto you, *Smite Amnon*; then kill him, fear nor; have not I commanded you?"

It is not entirely without significance that Amon was the father of Josiah who was responsible for the repair of the Temple.

Now, as I have already pointed out, there is a considerable amount of confusion in the Old Charges. It is not altogether impossible that much of it is intentional. In the particular case under consideration, there

can be no doubt that the Biblical narrative relating to the building of the Temple was quite well known to the church building masons of the Middle Ages, but either by accident or design Amon got substituted for the other craftsman who superintended the erection of the Temple. The details and explanations already given can easily account for a mistake having been made, or can equally excuse an attempt to conceal the identity of Hiram Abif, whose name, it should be added, has dropped out of the Scriptures from the issue of the first edition of the Genevan version, in 1560, to the present day, although it was to be found in Bibles of older date.

A reference to the chronological list of Old Charges at the end of my paper will show that both names, Amon and Amnon, are to be found, and that Hiram Abif does not anywhere appear until the later transcriptions are reached.

If I have thus, as I firmly believe, established the identity of the Master-Mason, the contention of Bros. Hughan, Murray, Lyon, and others that there is no hint of the Hiramic Legend in the Old Charges goes by the board.

THE MASTER'S PART

All this, taken in conjunction with the meaning of the words which are communicated to a Master Mason at his raising, seems to substantiate my theory that the application of the Gospel story to the Craft of Masonry—or Freemasonry, if you prefer the term—has been made out. And if we accept this conclusion we shall have to admit that the contention of Bros. Speth, Tuckett, and other students that the Master's Part of old days was not merely the part of a Master Mason, but actually the Master-builder's Part itself, will need some intensification as being applied to another and more important Master.

MASONIC PROPER NAMES

I am assured, on the authority of a Hebrew Brother, that the words of the Third Degree as now used are x x x x x x said to mean the d x x x x x x x x b x x x x x and x x x x x x x x x the b x x x x x x x s x x x x x. But in spite of this assurance I am inclined to think that the correct words are Scriptural proper names—as indeed are nearly all our other Masonic words—for we find that in 1730 Prichard prints the word exactly as we have it in the Bible.

Now, if we refer to I Chronicles ii. 49 and xii. 13, we find two names, which, according to the table in the Genevan version, are said to mean "Pouertie, the smiting of the sonne, or the smiting of the builder," and "a wretch, or my poor sonne, or the pourtie of understanding." And turning to the table of proper names in a modern copy of the Authorized version in my possession, the names similarly mean—"cloak?" and "clad with a cloak?"

These definitions are so divergent that it is hardly possible they can both be correct. The questions then arise, "Were these explanations put into the Genevan version by people who understood their Masonic use?"

or conversely, "Were they adopted from that source by Masons of the period?" And further, "Did the compiler of the table in the Authorised version, to which I have referred, simply wish to cloak or conceal something which he thought it undesirable to reveal?"

However these things may be, I hope you have not missed the point that the son is given in these translations as much prominence as is Ayman the son of Hiram in the Old Charges, and that there is the very definite suggestion of a calamity in association with him. On this subject of names at least two papers should be consulted. The first by the Rev. C. J. Ball, appeared in *A.Q.C.*, V., and was entitled, "The Proper Names of Masonic Tradition," and the second in the *Transactions of the Leeds Installed Masters' Association* (also issued as a separate pamphlet) called "Masonic Words and Proper Names," by the Rev. Morriss Rosenbaum.

The first of these papers can only be consulted in its entirety on application to the Secretary of the Quatuor Coronati Lodge, and then only, of course, by duly accredited Masonic students.

Bro. Rosenbaum's explanation of a possible Gaelic origin of a word and an association with the Jacobite cause are, in my opinion, hardly tenable, but it is not my duty at present to offer criticism of the authors named. I leave you to study the papers for yourselves and to form your own conclusions.

Nothing in all this, however, quite establishes the fact that the word or words (for you must remember that it is alleged the two Grand Lodges before the Union used different words, and that the use of both was one of the compromises reached by the Lodge of Reconciliation) was, or were, in use in the days anterior to the Revival in 1717. So the task now remains of bringing evidence on that point.

"THE FREEMASON EXAMINED"

For this purpose I think I may first call your attention to a publication of 1723, for, although this is posterior to the establishment of the first Grand Lodge of which we have any knowledge, it is at least probable that the matter was considerably older than the date of the printing. The print referred to is called *The Freemason Examined*, and the passage to which I wish to draw your attention reads.

An Entered Mason I have been,
Boaz and Jachin I have seen,
A Fellow I was sworn most rare
And know the Astler, Diamond, Square.
I know the Master's part full well
As Honest Maughbin will you tell.

In order to link this up definitely it will be necessary for me to bring three documents under review.

THE HAUGHFOOT RECORD

First of all we have in a Minute Book of the old Lodge at Haughfoot, Scotland, a fragment of what appears to be a kind of ritualistic instruction (part of the page has been torn away). It reads:

"Of entrie as the apprentice did Leaving out (the

Common Judge). Then they whisper the word as before, and the Master Mason grips his hand after the ordinary way."

(The Common Judge probably means the Common Gauge).

THE CHETWODE CRAWLEY MS.

The above extract would not help us very much were it not for the fact that the advent of the *Chetwode Crawley MS.*, now in the Library of the Grand Lodge of Ireland, seems to complete the record:

Afterwards he must go out of the Company with the youngest Master to learn the words and signs of the fellowship. Then coming in again he makes the master sign; and says the same words of entry as the prentice did, only leaving out the Common Judge. Then the Masons whisper the word amongst themselves, beginning at the youngest as formerly. Afterwards the young master must advance and put himself in the posture wherein he is to receive the word.

We have thus established that as early as 1702 the Master-Mason's word was communicated in a peculiar way, and the only point remaining for solution is to define exactly what that word was. If evidence on that point were lacking my case might fall to the ground.

TRINITY COLLEGE, DUBLIN, MS.

It is, therefore, fortunate, that I am able to quote from a MS. bearing date, February, 1711, discovered in the Library of Trinity College, Dublin, by the late Bro. W. J. Chetwode-Crawley.

The Masters sign is x x x x the word x x x x, x x x x x x x x. The fellowcraftsman's sign is x x x x x x x, and sinues ye word x x x x x x x x. The enterprentice's sign is sinues the word x x x x, or its hollow. Squeeze the Master by the x x x x x x x x x, put your knee between his and say x x x x x x x x, &c., &c.

What clearer evidence could we possibly have than this of the early use of something resembling our f.p.o.f.?

RECAPITULATION

My evidence is now before you, but, before I conclude, it may be desirable that I should run over my main points again.

I began by pointing out the differences of opinion amongst scholars as to the number of degrees in pre-Grand Lodge days, and draw attention to the possibility of different ceremonies amongst operative and speculative Masons (the suggestion being that actual workmen were admitted to the Craft in a different form to the

geometricians or designers of buildings). I then reminded you that any connection between the ancient mysteries and Freemasonry was unlikely. I next passed under review some rites and ceremonies of old-time builders, which may have had an influence on our customs, and next I laid before you the theory that the close association of builders with the church possibly actuated masons to apply the Gospel narrative to the ceremony of making a Master-Mason. I pointed out the similarity of the general run of the story in the Old Charges to that told in our ceremonies today, and then exhibited the divergence between the accounts of the building of the Temple at Jerusalem, as recorded in the Bible and the Old Charges.

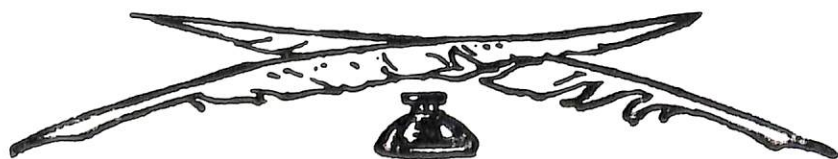
In the latter the Master-craftsman is almost invariably described as being the son of Hiram (the height of life—or, dare I suggest as an alternative translation, —the Most High?) that the name meant faithful, or true, or a teacher (or something of that kind) just as Jesus might be described—that he was the *Master* of the workmen and suffered death by violence, if we are to accept the translations of certain proper names as given in the Genevan versions of the Scriptures,—that the word (or words) was (or were) communicated in a manner corresponding to our f.p.o.f., and therefore indicating that there had been something in the form of a "Raising."

CAUTIONARY

That is my case, but before I conclude I am anxious to issue one or two notes of warning. I do not wish it to be understood that either the word or the method of communicating it was in these early days any more than they are now the culminating point of a Master-Mason's education.

And, furthermore, whilst the trend of my paper has been to shew that the basis and origin of Craft were definitely Christian, I am far from contending that it either retains or ought to retain that character exclusively now. Possibly ever since the so-called Revival of 1717, and certainly since the publication of Anderson's "Book of Constitutions," in 1723, the Craft has been non-sectarian. All good men and true, whatever their race or creed, so long as they believe in the Great Architect of the Universe and a resurrection to a future state, are eligible for admission within its fold.

This is a great and noble ideal in which we may justly take pride, and it is to be hoped the Craft may long be preserved on this sure foundation.



"A-HUNTING WE WILL GO!"

Being Part III of the Series: "Wanted—Romance"

By JOHN BLACK VROOMAN

"Get in, soldier," said Jack Livingston, as he drove the car onto the parking next the highway. "How far are you going?"

"I have to report back at Camp tonight. Just back from a two-week furlough. I'm sure lucky to get a ride. The busses were all loaded, and I wanted to get back as soon as I could."

The two men in the back seat leaned forward eagerly, and started asking the newcomer questions as fast as they could talk.

"Now see here, pals," said Jack, "I'm as interested as you are, but right now, let's get one thing straight. We never ask questions about physical makeup of the Camp or any part of it. That is forbidden. Don't forget that, and you'll live a lot longer and be a lot happier. A word to the wise, you know."

"In a few minutes the car drove up to a barn-like building, a snappy-looking soldier stepped up to the car and waited.

"H—m. Mounted Police. I thought the mounties were in Canada," said Jim Stuart.

"I guess they are," said Jack, "but these are Military Police, and you'd better watch out, or the goblins'll get you."

"So! These are the famous Military Police?"

"That's right. Now then, out with you, and let's get your passes, so we can get into the reservation and get to work."

"Why do we need to go through this routine, when you have a picture-pass and all that goes with it?", grumbled Jim, as he slowly fell out of the car.

"Young man, when you are in the Army, you will do as the Army orders you to do. Besides that, you'll do it quickly and without any question. Now then, get in here, and let's give the right answers to this chap behind the desk. All right, sergeant, I'd like a pass for these two friends of mine. We want to visit Captain O'Dell, in the Artillery."

Carefully and methodically the sergeant filled out the details for the pass. Name, address, time, date, whom to see. All was completed.

"This pass must be signed by the officer on whom you are calling. It is good until four o'clock, and if you stay longer, it will be necessary for the officer to give you a written extension. You will show this pass whenever requested to do so, and will deliver it to the Military Policeman at the gate through which you leave the Camp."

"Seems like a lot of red tape to go through," complained Jim.

"If one wrong guy got in and committed one act of sabotage, it would harm every one of us," commented Jack seriously. "Let's not take any chances on relaxing vigilance, when there is so much at stake."

The car hummed merrily along the road, traveling easily and smoothly. Here and there a soldier waved at the car and its occupants. Often a military vehicle honked a cheerful greeting. Everywhere there was an air of activity and determined attention to the business of winning the war.

"We must keep within the speed limit," said Jack as he slowed up to pass a truck. "They are rough on speed violators here. It's always good to observe the law, whatever you are doing."

Pulling up in front of a small frame building, Jack stopped the car, saying as he did so:

"All out. This is our destination."

"What a clean, compact and efficient place this is," said Jim, as they skirted the flower garden bordering the walk. "Looks like someone has been working hard to make the place pretty."

"You'd be surprised at the amount of effort these chaps put into their grounds. This is their home so long as they are in the camp, and they are making the place as neat and attractive as possible."

Entering the door, Jack dropped a couple of books of matches on the desk, smiled, and asked the sergeant sitting at the desk for the Captain.

"Just a moment," he said, getting up and going into the back room.

While they waited, Jack explained his method of procedure, and how Field Agents found those with whom they hoped to establish contact.

"If Mahomet can't come to the mountain," he said, "the mountain must come to Mahomet. These fellows can't get away to come in to our Center, so the next best thing is to come out here and beard them in their den. Here he comes now. Sit close and watch what I do."

"I'm Captain O'Dell," said the young officer, coming forward and shaking hands with Jack. "Did you wish to see me?"

"My name is Livingston, Field Agent of the Masonic Service Association. Let me see, (consulting a card in his hand), you are the son of a Mason in Williamsport, Pennsylvania, and have been here almost three months."

"Right on all counts," said the Captain, with a smile.

"As you probably know, we maintain a Masonic Service Center at Camp City, and would like to invite you to come in to see us at any time that you can get away. Of course, we know that you are plenty busy, and don't often get off the reservation, but when you can get away, would be most happy to see you."

"That's fine! Dad told me that you fellows were working here, but up to now, I've never had the pleasure of seeing you except when your car went by here. I'm mighty glad that you came in."

"By the way, Captain, I'd appreciate it if you would sign the passes of these two friends of mine. This is Jim Stuart, and Bill Bailey, both members of the Lodge at my home."

"After signing the passes, the three stood talking for another minute, then bade farewell, and the Field Agent and his satellites went out to the car, and got in."

All afternoon the process was repeated. Man after man was called on. Some were absent, many had been transferred, and by the time the day was through, the

"PRIVATE AND CONFIDENTIAL"

On October 28, 1943, Senator Richard B. Russell of Georgia addressed the United States Senate as one of the five members who had made that memorable 45,000 mile trip to the war areas. What he had to say concerning the so-called secret session applies, with equal force, to executive sessions of the Supreme Council and to confidential meetings in Masonic Temples everywhere.

"The widespread publicity given the deliberation of a secret session" said Senator Russell, "reflects no credit on the Senate. It will probably be a long time before another executive session is held. It does seem that a member or members of this body who cannot resist the impulse to report secret proceedings to newsmen would at least make an attempt to present a more complete picture." Plain, blunt and very timely words, spoken in the best tradition of senatorial dignity and restraint.

AN ERA OF WILD TONGUES

One wonders whether anything can be private and confidential in these days, whether a pledge of secrecy has any validity, whether it is within the limits of possibility for many men and women to obey the injunction of St. Paul: "Study to be quiet and to mind your own business." This is an era of wild tongues. What is spoken in secret is proclaimed from the housetops. Publicity is the god of this world; and the impulse to pass on to another what has been told us in secret is so general that it arouses little or no moral indignation.

There is too much Masonic talk in the presence of non-members. There is too much careless comment on the content and message of Scottish Rite degrees. There are some among us who share Masonic matters with their wives, and frequently what was confidentially discussed in a tyed body of Freemasonry is reflected in the gossip of women. This could not happen if men were more reticent. To be sure, Freemasonry is not a "secret" fraternity in the technical sense of that word. Our principles, our traditions, many of our techniques are well known. We do, however, have much that is essentially private and confidential and a decent respect for the proprieties would seem to encourage an attitude of reserve.

What is back of this failure to resist what Senator Russell calls "an impulse to report secret proceedings"? Sometimes it is a moral defect, an actual malevolence and a malicious urge to make trouble. Occasionally it

cards in the hand of the Field Agent had been well-marked, and new data added.

"Will you please tell me how in the name of Power you are able to get around and see as many persons as you do," asked Jim in awe.

"To get 'em, you must see 'em. To see 'em you must travel. Get on the ball, keep moving. Make the calls, and the results will be in direct proportion to your efforts. Now then, let's get back to town, I'm getting hungry again."

is nothing but an inexcusable carelessness, the result of an idle habit of indulging in gossip and in loose, irresponsible talk. It may be a symptom of mental illness, a pathological impulse to make public what one has been asked to keep secret. It is often a compulsive neurosis, or, more frequently, a form of exhibitionism. It feeds one's ego to be able to pass on "inside information." It gives one a sense of importance as though he were himself in the seats of the mighty. It compensates for what is really a feeling of inferiority. At other times, there is nothing back of this inability to keep a secret but a cheap political ambition to be a good fellow, and to purchase a certain sense of power by widening the range of confidence to include those who have no business to be in the circle at all.

"OBEDIENCE TO THE UNENFORCEABLE"

Whatever may be said of other organizations from the United States Senate down, Freemasonry is often helpless in enforcing its own principles and obligations. If a member commits a crime he will be punished by the State and may be expelled from Freemasonry. Provision is made, in our judicial system, for action against those charged with conduct unbecoming a Mason, but cases of this sort are very rare. No one is likely to be suspended or expelled for talking too much, or for his failure to resist the impulse to report secret proceedings. The only appeal which Freemasonry can make is to the individual conscience.

A distinguished jurist in England described this court of last appeal as "obedience to the unenforceable." We can check this trend if we really care. The pathological causes of loose talk are curable if one wants to be cured. Carelessness may be overcome by thoughtfulness and a new sense of loyalty. The trouble-maker is not outside the pale if he can be made to realize that Freemasonry is really no stronger than the unenforced obedience of its members to the law of brotherhood.

It would be a great pity for the United States Senate or any other deliberative body to give up executive sessions and secret proceedings because a few men cannot be trusted. What made our fathers in Freemasonry so influential in their day were a vital appreciation of the need for secrecy and silence, and a wholehearted, self-enforced loyalty. Both of these qualities are quite within the spiritual apprehension of their sons.

M. H. L.



MASONIC RELIEF ASSOCIATION

The Masonic Relief Association of the United States and Canada has been in existence now for 50 years. The object of the Association is to protect the Masonic Bodies from impositions on the part of those who are irregular or clandestine Masons, or who, having lost their membership in the regular Masonic Bodies and having misfortune overtake them, try to use the Fraternity for a means of livelihood. It has done a great work, and no doubt will continue to do so, although the number of frauds making a living by appeals to individual Masons and Masonic Bodies and giving names and addresses that have no basis of fact have declined in the last few years.

The biennial session of the association was to have been held in Louisville, Ky., in the late summer of 1943, but, owing to travel conditions and the recommendations of both the Canadian and the United States Governments that travel be not indulged in unless it is absolutely necessary, the meeting has been postponed to February 24, 1944, and the place changed to Washington, D. C., which is more centrally located.

This is a very important work and it is hoped that the meeting will be of such a nature as to insure the perpetuity of this institution and the continuance of its good works.

PACIFIC WAR ZONE MASONIC CLUB

The 46th Naval Construction Battalion Square and Compass Club in the Southwest Pacific War Zone has sent \$500 to the Shriners' Hospital for Crippled Children.

The letter accompanying the check, signed by the club's president, W. S. Gilmore, and Si Marchbanks, secretary, tells of the original membership of 28 which grew to 500, with affiliations ranging from the Far East to almost every jurisdiction in the United States. The average attendance at weekly meetings is 150, one meeting having 300 present, and the hut used was erected by the members in off-duty hours on that "remote and historic island."

BISHOP HONORED

The 111th anniversary of the birth of the late Episcopal Bishop, Alexander C. Garrett, was celebrated by Garrett Lodge

No. 1216 at Dallas, Texas, in November. The Bishop was a 33rd Degree Scottish Rite Mason and was Grand Chaplain of the Supreme Council in 1923, the year preceding his death. His memoirs have been written by Miss Kathleen Lawrence and presented to the lodge, together with the Masonic apron he wore. He was born at Ballymore, Ireland, in 1832, came to Texas in 1874.

GRAND LODGE OF SCOTLAND

Communications from the Grand Lodges, especially those printed after the Grand Lodge sessions are over, are sometimes a long time in reaching us. We have just received the Proceedings of the Quarterly Communication of the Grand Lodge of Scotland held in Edinburgh, in August, 1943, with Capt. John Christie Stewart, Most Worshipful Grand Master Mason, presiding. The Rt. Hon. The Earl of Elgin and Kincardine, Lieutenant Grand Commander of the Supreme Council near that of Scotland, who is a Past Grand Master, was present.

The Grand Lodge of England a representative commission to witness the installation of the Most Worshipful Grand Master, Lord Harewood. Because of limited transportation facilities four brethren, only, composed this group and they performed their mission with perfect satisfaction.

There are two District Grand Lodges in Western Australia and a proposal was made that they unite; however, this proposal was not agreed upon.

Brother Fred M. Odom of Louisiana was appointed Representative of the Grand Lodge of Scotland near that of Louisiana.

During the year visitations were made by Grand Master Mason Stewart at various times, accompanied by officers of the Grand Lodge. The usual St. Andrew's Day celebration was dispensed with. The Charity Committee's report indicated the generosity of the Scottish brethren. Grand Master Mason Stewart was reelected.

FATHER INSTALLS

Edwin L. Holt, in October, was installed Grand Master of the Grand Lodge of New Mexico by his father, Herbert B. Holt, who was Grand Master 1926-27. Also, at the communication, Alpheus A.

Keen, 33°, was reelected Grand Secretary for his sixtieth consecutive term, thus extending a record that is doubtless unequalled in the world.

THE WHAT CHEER TRESTLEBOARD

The What Cheer Trestleboard, published by What Cheer Lodge, No. 21 of Providence, R. I., is a small Masonic bulletin that, in 1943, completed 50 years of continuous service for the Fraternity. It is published monthly, except July and August. Edwin Baker, Secretary, was in charge of it from September, 1893, until 1901. His editorship was followed by those of S. Penrose Williams and Hamilton K. McKenzie, and in 1920 Albert Knight, the present Secretary, took charge. Since he has been ill, Daniel L. Miller, Past Master, has assisted.

LONG MASONIC RECORD

National Lodge No. 12, F.A.A.M., and Arminius Lodge No. 25, Washington, D. C., held a joint meeting November 2, 1943, to receive the Officers of the Grand Lodge on their Annual Grand Visitation.

At this meeting, Stephen F. Gill, Jr., of Glenolden, Pa., a member of National Lodge, received the Grand Lodge 50-year button. His brother, the late John C. Gill, became a Master Mason in this Lodge in 1875, receiving his 50-year button in 1925. He died in 1937. Their father, Stephen F. Gill, Sr., became a Master Mason in National Lodge in 1864 and was Secretary from 1876 to 1883 and again from 1890 to his death in 1897.

TEMPLE DEDICATED

Grand Master James W. Payne of the Grand Lodge of North Carolina, in October, dedicated the Masonic Temple of Leaksville Lodge No. 136 in a ceremony presided over by Master D. J. Strutton. The two-story brick building was erected four years ago, but the Grand Lodge never dedicates a temple unless it is free from debt, and the mortgage burning was a part of the program.

Gavels used during the evening were carved from timber from the Methodist Church, where this lodge first met almost 100 years ago, and which A. P. Pratt had procured when the church was demolished.

FATHERS AND SONS

Claude H. Morrison, 33°, who was installed Grand Master of the Grand Lodge of California on October 15th, conferred the Master Mason Degree upon his son, Allan H. Morrison, in San Diego Lodge No. 35 on October 29th.

The same lodge during the same month recorded the conferral of degrees by two other fathers upon their sons. Hans Jorgensen, 33°, a Past Master of Perfect Ashlar Lodge No. 12, Bisbee, Ariz., conferred the Master Mason Degree upon his son, Lt. Homer W. Jorgensen, and Past Master Robert M. MacDonald of the San Diego Lodge conferred the Entered Apprentice Degree upon his son, Robert Murphy McDonald.

ORDER OF THE EASTERN STAR

Five thousand members attended the three-day Triennial Assembly of the General Grand Chapter, Order of the Eastern Star, held in Medinah Shrine Temple, Chicago, in November, 1943. Mrs. Effie Easton of California, Most Worthy Grand Matron, presided with Charles Townsend of Wyoming, Most Worthy Grand Patron.

International in scope, the organization has affiliated chapters in the Canal Zone, Cuba, Puerto Rico, Alaska, Hawaii, China, Mexico, with seven Grand Chapters in Canada, one for each Province except Yukon, and 16 chapters in Nova Scotia. The Supreme Grand Chapter of Scotland, Order of the Eastern Star, rules over all English-speaking territory except North America.

Right Worthy Grand Secretary Minnie Keyes reported that contributions by visitors at the International Eastern Star Temple in Washington, D. C., for China Relief had amounted to \$20,000. The report on welfare work was beyond all comment in each department of war service and much work has been done by the Eastern Star units of the American Red Cross. This war work and plans for philanthropic projects will be continued.

Mrs. Mamie Lander of Orlando, Fla., was elected Most Worthy Grand Matron and Harold T. Landeryou of Omaha, Nebraska, was elected Most Worthy Grand Patron. Mrs. Minnie E. Keyes of Washington, D. C., was elected Right Worthy Secretary, an office she has most efficiently filled for many years.

IN THE COMMANDERIES

The general condition of Knight Templary in the United States is quite remarkable. We have been informed by Grand Recorder Adrian Hamersly that the Grand Commandery of Indiana had three sectional classes at which 457 received the Red Cross and Malta Orders.

Detroit Commandery No. 1 in the Wilber M. Brucker Class, named for the Eminent Commander and former Governor of Michigan, had 76 to receive the Orders.

At Boston, Mass., during the visit of Grand Master Charles N. Orr, 33°, there were 68 in the class, and Genesee Valley Commandery of Flint, Mich., recently had a class of 70.

Mount Olivet Commandery at Erie, Pa., had a class of 54, the largest in its history, and Worth Commandery at Fort Worth, Texas, reported 100 candidates during the year.

The Orders of the Red Cross and of Malta are conferred on these occasions and the Order of the Temple is conferred individually thereafter.

This report indicates that the officials of the Commanderies are doing splendid work, and there are numerous reports of lesser numbers throughout the Jurisdiction. The Grand Recorder states that one-fourth of the Grand Commanderies show an increase in membership in 1943, and 1944 promises to be even better.

CUBAN ANNIVERSARY

October, 1943, marked the 100th anniversary of the birth of Aurelio Almeida y Gonzalez of Cuba, and the Grand Lodge of Masons appointed a committee to plan a celebration in his honor. He fought for the rights of Symbolic Masonry and for a Grand Lodge, sovereign and independent, to be recognized by foreign Grand Lodges. He made a visit to the United States in 1876, and afterward the Grand Lodge of the Island of Cuba was formed, based on the Monroe Doctrine and the *Grand Constitutions* of 1786. His influence in bringing about the separation of Symbolic Masonry from the Scottish Rite was felt in Peru, Mexico, Spain and doubtless in other countries. He was Grand Secretary of the united Grand Lodges in Cuba, and also became Grand Chancellor of the Supreme Council, 33°, of Colon de Cuba, now known as the Supreme Council of Cuba. He was a well-known lawyer, lecturer, literary man, critic and philosopher.

1944 MASONIC CONFERENCES

The 1944 Washington Conferences of five Masonic groups have been scheduled for February as follows:

February 21st, Masonic Service Association, Willard Hotel.

February 22nd, George Washington Masonic National Memorial Association, at the Memorial Temple in Alexandria, Virginia.

February 22nd, Grand Secretaries' Conference, afternoon and evening, Willard Hotel, Washington, D. C.

February 23rd and 24th Grand Masters' Conference, Willard Hotel.

February 24th, Masonic Relief Association of the United States and Canada, afternoon, Willard Hotel.

The Grand Secretaries' round table will include six addresses, and the dinner at night will be followed by a moving picture lecture by Past Grand Master E. D. Wells of Georgia.

MASONIC HOME CAMPAIGN

The Omaha (Neb.) Masonic Home for Boys, a 20-year-old institution, hopes to begin its new building program, during the first of the year, upon the site already purchased. The final report on the campaign for funds shows over 114 per cent of the quota collected amounting to \$31,444.08, according to information from the treasurer's office, at 612 Omaha National Bank Building, Omaha.

ARGENTINA

Masonic Lodges of Argentina, Paraguay, Uruguay and some others of South America work under the District Grand Lodge of South America, Southern Division, which is under the jurisdiction of the United Grand Lodge of England. One of these lodges, Columbia No. 4682 in Buenos Aires, is deeply interested in the war notwithstanding the fact that the Government of Argentina makes a great deal of its neutrality and is the only one of the South American Republics not to join with the others at the conference held in Brazil.

Columbia Lodge held a gala entertainment one night in October, the gross proceeds of which were distributed to aid in the war effort, two-thirds going to the Masonic War Relief Fund of the Grand Lodge of England and one-third going to the Masonic War Chest of the Grand Lodge of New York.

NEW LIBRARIAN IN ENGLAND

J. Heron Lepper has been named by the Grand Lodge of England to the position of librarian and curator of the Museum at Freemasons' Hall, London, to succeed the late Maj. Sir Algernon Tudor Craig. The new librarian is known for his work in association with Mr. Crossle on the history of the Grand Lodge of Ireland. He is a Past Master of Quatuor Coronati Lodge No. 2076.

ENGLAND

Cholmeley Chapter No. 1731, Royal Arch Masons, was consecrated in October at London, and is attached to Cholmeley Lodge No. 1731, which was founded in 1878 and is composed of members of one of England's greatest public schools.

Francis H. Starling is the new Provincial Grand Master for Nottinghamshire succeeding Viscount Galway.

Viscount Suidale, who was recently elected to Parliament, was Junior Grand Warden of the United Grand Lodge of England in 1936. He is the elder son of the Earl of Donoughmore, who has been Grand Master in Ireland for 30 years having succeeded his father, Viscount Suidale, in his office.

All 30 lodges were represented at the annual meeting of the Mark Province of Hampshire and Isle of Wight, over which presided Col. Sir Arthur Holbrook, who is 94 years old and who has been Provincial Grand Master for over 21 years.

Czechoslovakian brethren, who have established a provisional Masonic Lodge in London, commemorated the 25th anniversary of their National Independence in October. The gathering met in Freemasons' Hall, the hospitality of which the United Grand Lodge of England had extended.

OVERSEAS LODGE STILL WORKING

Overseas Lodge was chartered in 1919 in the U. S. Army of Occupation at Coblenz, Germany, by the Grand Lodge of Rhode Island and Providence Plantations, and has been perpetuated in Providence as No. 40. In May, 1943, the charter was amended to allow applications from those serving in the Armed Forces in World War II, such members now numbering nearly 100. Veterans of World War I who are members number approximately 750, and included on the roster of illustrious names of the lodge are the late Lt. Gen. John A. Lejeune, formerly commandant of the U. S. Marine Corps, Maj. Gen. Edward F. McGlachlin, U. S. Artillery commander during World War I, and Maj. Gen. Frank Parker, Commander 1st Division.

NEW ZEALAND GIRLS' HOME

In Nelson, at the northern end of South Island, New Zealand, is the Kirkpatrick Masonic Institute where daughters of deceased Masons have been given a home and schooling comparable to that of the best. Since its establishment in 1926, 76 girls have been residents there, the home accommodating 20 at one time. It was formerly the residence of the late Samuel Kirkpatrick who left the house four garden acres and money for the maintenance of this Home, and his birthday is celebrated each year.

Masonic lodges of New Zealand contribute to the expense of caring for the girls, from six to sixteen years of age, who are accommodated at the Home. From there they go to Nelson Girls' College one of the best secondary schools in the Dominion.

SON RAISES FATHER

Before leaving to join the Armed Forces, Earl G. Graffin, Junior Deacon in the Hall of the Temple Lodge No. 501, Detroit, Mich., raised his father, Charles M. Graffin, to the Degree of Master Mason, an event unique in the annals of Michigan Masonry.

PHILIPPINE ROYAL ARCH MASONS

Luzon Chapter No. 1, Manila, Philippine Islands, and Keystone Chapter No. 1, Shanghai, China, Royal Arch Masonry, subordinate to the General Grand Chapter of Royal Arch Masons of the United States of America, are in enemy-occupied territory and communication with them and many of their members is impossible.

The General Grand Secretary, Roscoe R. Walcutt, 1605 Eight E. Broad Street, Columbus 15, Ohio, is receiving dues from members of these chapters who are outside of occupied territory and issuing to them certificates which will answer all the purposes of a receipt, enabling them to visit chapters in this and other countries. The dues thus collected are held in trust for the benefit of these chapters upon their resuming work at the end of the war. Companion Walcutt is extremely anxious to have information as to the names and addresses of all members of these two chapters who can be reached.

DOMINICAN REPUBLIC

The Supreme Council of the Dominican Republic, of which Haim H. Lopez-Penha, 33°, is Grand Commander, in 1943 for the tenth successive year awarded fellowships, scholarships and other assistance to students of the normal schools at Ciudad Trujillo, thus furthering the work of the President of the Republic in behalf of the culture of the Dominican people, according to the local press. At the ceremony of presentation each year the Grand Commander has made an address and these have been compiled into one volume which will be sold, the proceeds to be used to aid needy scholars.

FATHERS AND SONS

Past Master P. M. Ames recently saw his son, Fitz-Gerald Ames, installed as Master of Parnassus Lodge No. 388, San Francisco, Calif. At the same lodge meeting the retiring Master, Frank Vignola, received his jewel from the hands of his youngest son, a war veteran, whom the father had initiated, passed and raised during the year.

IN ENGLAND

The three Royal Masonic Institutions and the Mark Benevolent Fund in England received, during 1943, a total of £467,670. The Royal Masonic Institution for Girls is the oldest of the group, being founded in 1788, now having a school at Rickmansworth accommodating 500 girls and supervising out-education grants for about 500 more.

Casualties in this World War among the former boys of the Royal Masonic Institution for Boys number 47 so far.

The Royal Masonic Benevolent Institution will hold its 102nd Festival Anniversary in February, 1944. At present there are about 2,600 annuitants receiving benefits.

Aged and deserving Mark Master Masons and their relatives are helped through the Mark Benevolent Fund. Lately, assistance is given Masons whose homes or business premises have suffered at the hands of the enemy. The 76th year for the fund will be marked in 1944.

PATRIOTS

More than 250 ex-students of the Masonic Home at Fort Worth, Texas, are in some branch of the military service and the list is growing. None of them has a father living. Some are prisoners and two are known to have made the supreme sacrifice.

DEMOLAY HEAD RETIRES

Jesse W. Darling, 33°, who has recently retired as administrative head of the Order of DeMolay in Ohio because of ill health, is a former Commander-in-Chief of Cincinnati Consistory of the Scottish Rite and a man of fine reputation. He served the Scottish Rite long and faithfully, but, as he grew older, he felt that younger men should take part in the degree work and he withdrew.

ALBERTA

The Grand Lodge of Alberta, Canada, from June, 1940, to June, 1943, received contributions to the Masonic War Distress Fund amounting to \$73,415, of which over \$50,000 went to the Grand Lodge of England, the rest being distributed to the Grand Lodge of Scotland, the Merchant Marine, Chinese War Relief, Greek War Relief and Red Cross prisoners of war parcels. Additional relief funds have been voted by the Grand Lodge, including several thousand dollars for the Royal Masonic Hospital in London. The 10,738 Freemasons of Alberta have, in the past three years, raised for war aid over \$100,000.

SCOTLAND

Capt. J. C. Stewart continues in the office of Grand Master Mason of the Grand Lodge of Scotland, and the Earl of Galloway continues as Deputy Grand Master. Total of initiates for the year exceeded 19,500 and showed an increase of more than 5,000 over the previous year. Besides donations to war relief funds, the Grand Lodge has invested over £50,000 in War Bonds. Plans for homes for aged Freemasons are being made.

MASONIC RELIEF ASSOCIATION

The Masonic Relief Association of the United States and Canada has been in existence now for 50 years. Originally it was organized in St. Louis, Mo., about 1885. The object of the Association is to protect the Masonic Bodies from impositions on the part of those who are irregular or clandestine Masons, or who, having lost their membership in the regular Masonic Bodies and having misfortune overtake them, try to use the Fraternity for a means of livelihood. It has done a great work, and no doubt will continue to do so, although the number of frauds making a living by appeals to individual Masons and Masonic Bodies and giving names and addresses that have no basis of fact have declined in the last few years.

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TEXAS

Claud L. Austin was elected Grand Master for 1944, at the 108th annual communication of the Grand Lodge of Texas at Waco in December, 1943, after he had presided in the absence of Grand Master Rogers Kelley who is in the military service. Steve Cooke of Fort Worth was elected to the Board of Directors of the Masonic Home and School.

The membership showed a net increase for 1943 of 6,250 in the 891 lodges, and two new lodges have been constituted, Oso Naval Lodge No. 1282 at

Corpus Christi and South Dallas Lodge No. 1283 at Dallas. Red Rock Lodge No. 310 and Gamble Lodge No. 244 as Bastrop consolidated. Seven life certificates for proficiency in Masonic work were signed by the Grand Master in 1943.

SPANISH MASONS SPEAK

The former Grand Master of the Grand Orient of Spain, Demofilo de Buen Lozano, 33°, Active Member of the Supreme Council of Spain in Exile, spoke at a recent celebration held by the Grand Lodge of Cuba, honoring the professors of Spain who had been invited to Havana by the National University. Among the other speakers was Luis Rodriguez Guerra, who represented the Spanish Fraternity in exile.

THE SYMBOLISM OF WINE

By DR. NANDOR FODOR, Senior Deacon, Eblers Lodge, 953, New York

Of the three staple goods in which Fellowcrafts are paid their wages in the Middle Chamber, wine is said to be emblematical of refreshment.

Let us consider the meaning of the word. Fresh means something new. Refreshment is a form of indulgence which results in feeling renewed, in feeling ready to make a fresh start, in feeling, at least, free of the burden of fatigue.

Wine eminently possesses this refreshing quality. Food also has it, but whereas food produces fatigue by the energy consumed in digestion and by its toxic by-products, wine—containing but little food value—is mostly a stimulant or, if injudiciously partaken, an intoxicant. On the other hand, the intoxication produced by wine differs materially from the intoxication produced by food. One is physical, the other is mental.

To the mentally intoxicated person portals of a magic world swing wide open; he passes through them and believes himself to be on a different plane. If the world exists for us inasmuch and in so far as we deem to take notice of it, the intoxicated person has succeeded in changing his environment to his great advantage. The trouble is that the sense of reality does not persist and only he and his cup companions are conscious of it for a limited time. The reformation of the outer world is presently unmasked as a delusion and the cup will leave bitter lees.

There can be no doubt that the ease with which our concept of the outer world yields to alcoholic stimulation is wine's chief source of appeal. Instead of the hard, straight and narrow path of initiation, alcoholic stimulants—if taken

in excess—promise an easy and broad approach to another life. This parallelism, however, finds no representation in the Middle Chamber symbolism. Wine there is meant to be partaken as a stimulant, something that will ease progression in activities instead of retarding or sidetracking them.

In the unconscious mind of the race, however, this stimulation has very deep-seated associations. An outstanding one is the identification of wine with blood. Who does not recall the lines from Oscar Wilde's *Ballad of Reading Gaol*:

"He did not wear his scarlet cloak;

For blood and wine are red."

The identification is not based on color association alone. It rests also on the knowledge within the vegetative system that blood is the carrier of oxygen, a stimulant without which organic life in the combination we know of it on this Earth could not exist. Wine, thus, is—in a sense—synonymous with life and we could say that it is the Wine of Life which the Fellowcraft receives as the second item of his wages in the Middle Chamber where he is passed into the second stage of his new Masonic life.

The rebirth symbolism of the First Degree is officially accepted. If the Entered Apprentice is the Reborn, the Fellowcraft could be called the Twiceborn; and the Middle Chamber, where he is provided with corn, wine and oil as symbols of the necessities of life, is the womb of the Mother Lodge.

* * * * *

The imagination of humanity has invested blood with a cleansing and redeeming virtue. Blood sacrifices throughout the ages bear witness to this. It is a fundamental Christian contention in our days that the Blood of the Lamb washes us clean. Wine also has a mysterious significance. It is a means of admission, like an open sesame, into another world. It satisfies an atavistic disposition to return to a place whence we came, and it lures us on with the promise of a spiritual regeneration. It is a magic potion, an elixir of life by which the weary, the troubled, the despairing hope to be helped to a kindlier view of the universe. As it does so much for the heavy laden, it is tempting to invest it with a spiritual meaning.

As blood, its symbolic equivalent, is the carrier of oxygen and a surety of a healthy circulation, so is wine emblematical of the spiritual current that runs through the universe. It is the embodiment and promise of Robert Burns' "hieroglyphic light, which none but Craftsmen ever saw."

FAILURE OF MASONIC EDUCATION

From the Editorial page of
The Masonic World, Michigan

"What is wrong with Masonic education? That is the question being asked by Masonic leaders everywhere. We definitely feel that the only thing that is wrong with Masonic Education is—the educators! The whole trouble lies in the fellows who were charged with the responsibility of putting it over.

Masonic education has been experimented with all over the country and with few exceptions abandoned by most Grand Lodges. Now the time has come for some straight thinking. The fault lies not with the Craft, but with the earnest, sincere, devoted, but nevertheless, misguided brethren, who have headed "Educational Committees."

In the first place, they were high-brow. From the lofty eminence of their superior knowledge they patronizingly dispensed wisdom to their less fortunate brethren. Then again, they were long-winded and tedious and in these days of movies and wise-cracking, platitudinous prosiness is fatal. You must have something novel and snappy now-a-days to hold the popular attention for even ten minutes.

But above all they made the devastating blunder of assuming that we wanted to be educated. This was a tragic error for we have no more desire for mental pabulum than we have for a stiff dose of jalap. We want to be amused and perhaps stimulated but never educated.

That the brethren should be enlightened on Masonic affairs goes without saying, but most of the measures and methods of the past should be relegated to the scrap pile.

Brain-heavy scholars must get over the idea that we of the common garden variety of Masons (and we are in a

vast majority) are interested in any deep subtle interpretation of the rituals and symbols. It may be that the pillars supporting the lodge represent wisdom, strength and beauty, that the perpendicular lines signify the holy Sts. John and that the North side of the lodge is dark because the sun couldn't shine into the North side of King Solomon's Temple—but what of it?—or in the rough vulgarity of the street—so what?

What we want is something direct, startling, breathtaking, that piques our curiosity, flatters our vanity or gives us a mental jolt; and boil it down in capsule form. We like to be told that fourteen Presidents of the United States were Masons, that the Hung society of China uses Masonic symbolism, that the Boston Tea Party was really an adjourned meeting of a Masonic lodge, that Tolstoi wrote a Masonic novel, that Goethe penned a Masonic poem, that Kipling's poetry and short stories are full of Masonic allusions, that Mozart composed a Masonic opera.

Masonic historians have, by a sort of diabolical consent written the driest, dreariest lot of stuff and overlooked really interesting episodes and personalities. There is an unexhaustible fund of romance and glamour in the story of our beloved Craft that our history writers have not recognized at all. Let's tell the stories—about the Masonic Fort built by the Masons of Brooklyn in Washington's day; about the Chevalier Ramsey and his efforts to link up Masonry with the quixotic cause of Bonnie Prince Charlie; about Voltaire being made a Mason in the presence of Benjamin Franklin; about Frederick the Great's connection with the Craft, about the 100 revolutionary Generals who were Masons; about Lt. McKinley (afterwards President), who while a Union officer in 1864 was made a Mason in a Confederate lodge by Confederate officers, while the Civil War was in progress. This is all fascinating material and is just brimful of thrills and sensations.

Then more recent Masonry is crowded with tremendous events. Mussolini had the Masonic emblems chiseled from the statue of Garibaldi and Fascist emblems substituted; Axis dictators have in a single decade eliminated 34 Grand Lodges with a combined membership of 235,000; the leaders of the world's two great democracies, Roosevelt and Churchill, have long been active members of the Craft. The top ranking officers of the United States Army, Navy and Air Forces are wearers of the square and compasses. Sev-

enty-five thousand dollars per day is expended by organized Masonry for charitable purposes. The Mystic Shrine spends a million dollars per year to aid crippled children regardless of race, color or creed; the nation's Knights Templar have helped thousands of students through college; Scottish Rite has spent hundreds of thousands of dollars for Dementia Praecox research, the first of this kind to be made anywhere in the world; Southern Scottish Rite gave a million dollars for the maintenance of a school of government at George Washington University and another million dollars for the rehabilitation of the Masons of Europe and so we might go on and on.

We suggest that the phrase, "Masonic Education" be thrown into the waste paper basket, next that all heavyweights with the bulging foreheads should be kept off the committee as should also all word-mongers, phrase makers, 40 minute sermonizers, pedants, dry-as-dusts and "literary fellers." A good committee might be made up of a newspaper man, a publicity expert, a scenario writer, a mechanic and an old fashioned tiler. The tiler knows the likes and dislikes of the rank and file and the ante-room is surely the real clearing house for ideas, criticisms and good suggestions. The scenario writer would be able to judge dramatic values and popular reactions.

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The newspaper man could present the material in a concise, readable and understandable style. The mechanic could be used as a test tube upon whom all plans could be tried out. The publicity man would dress up the material and put it over. To this a successful salesman might be added and a Past Grand Master to serve as the voice of conservatism.

Lastly since the fellows who duck educational programs are also those who crowd movie shows and read the daily paper, it might be well to entitle our endeavor "The Romance and Glamour that is Free Masonry."

These are the methods that are guaranteed to get Masonic Education out of the clouds and down where the average Mason lives."

CLINTON, OHIO

Unusual in the history of the York Rite Bodies of Clinton, Iowa, was the conferral, in November, of the Order of the Temple by a father upon his son. These were Past Commander Herman A. Luhn of Holy Cross Commandery No. 10, Knights Templar, and Harold A. Luhn.

OREGON

Burns (Ore.) Lodge No. 97 burned its mortgage in a special ceremony in October and at the same meeting honored C. W. Loggan, Secretary for 18 years, who retired.

CUBA

The Grand Master of the present Lodge of the Island of Cuba started out with all indications that he is going to be very active in behalf of Freemasonry in Cuba. He is Francisco de Miranda Varona and, in his Message No. 1, he pointed out that

the prime work of the Grand Lodge will be the furtherance of education, chiefly among the rural citizenry of Cuba.

"All the evils of our people originate in the lack of education," he said. "We want to maintain a lay republic. We respect free thought . . . Masonry sustains liberty of conscience, tolerance and brotherhood . . ."

"There are many civic evils to be combated and cured in this country . . . indifference, inertia, submission. . . Cuba must be redeemed economically, and that through Cuban agriculture. . ."

"Our people are no better nor no worse than any other people of the world; they are an intelligent people, sober, frugal, abstemious, industrious, self-denying, long-suffering; having magnificent faculties that have wanted only cultivation, advancement, a calling forth."

The Grand Master declared that the civic institutions created by or supported by Col. Fulgencio Batista, President of Cuba have been the best yet founded in Cuba. But even more work for rural sections is needed, for "rural civic teachers, carve in the rough stone of rural illiteracy the best statue of labor, of the capacity of citizenship and of the potential economy of our country."

He called for solidarity of Cuban Masonry and held hopes for a generous peace eventually and universal fraternity.

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QUITE SO!

"If you believe their broadcasts," says a popular commentator, "the Japs are the greatest sinkers in the world." Note to proof room: If an extra consonant gets into that quotation anywhere, it's ohkay with us.

ABOUT TURN!

The young man in the dock was charged with disorderly conduct. Eyeing him coldly, the magistrate asked his profession.

"My client is a professional footballer," explained the defendant's lawyer; "he plays outside-right for his team."

"He does, does he?" said the magistrate coldly. "Well, he'll have to change his position. "He'll be right inside for the next 14 days!"

Masonry outlines by a definite process, a life to be lived and a work to be done, and whatever thoughts may have existed before man's entry into fraternity, he soon learns that Masonry pro-

vides for labor as well as refreshment. He learns that the only means by which he may advance himself is through a knowledge of the teachings of a practical and applied brotherhood and the service he may render to his fellow men.

—Scottish Rite Sun.

PENNY-PINCHER

Little Sis—Mother, are you the nearest relative I've got?

Mother—Yes, dear, and your father is the closest.

FATAL

A certain magistrate was once discussing beverages with a fellow club member.

"Have you ever tried gin and ginger beer?" asked the young fellow.

"No," replied the magistrate, "but I've tried a lot of folks who have."

REQUIEM

There's nothing terrible in death;

'Tis but to cast our robes away,

And sleep at night, without a breath

To take repose till dawn of day.

HAPPY DAYS

"Old Doc Currem has given his young wife two days to live."

"Is that so?"

"Yeah, he went out of town for a couple of days."

O YEAH!

One can always recognize women who trust their husbands. They look so thoroughly unhappy.

—Oscar Wilde.

A CREED

I BELIEVE in America and that for which it stands—as a monument to the past, as a beacon to the future. I am not one of those who are worrying about what is wrong with our Country. There's nothing wrong with America—unless it is with ourselves as individuals.

Three hundred years of personal and collective effort have given to us what we call our way of life. We have built, through sheer determination, a great country. Our agricultural developments dwarf those of other peoples; our industrial strides would stagger the imagination of the most practical dreamers of even a half-century gone; our scientific progress has been notable; our educational accomplishments have made our literacy among the highest in the world; our cultural advances through the printed word and the arts have kept pace with other activities.

Yet this is no cause for complacency—we must continue.

A Press which dares to tell the truth, regardless of consequences, assures a constancy of purpose to keep Americans informed of right objectives and sinister forces alike. So long as the Press lives up to its high calling, America will continue to grow—in achievement and in destiny. *This I believe!*

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A Hint to Masters:

A PLAY

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Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.

By M.W. REGINALD V. HARRIS, K.C., P.G.M.

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- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
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